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# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

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# Theosophy

BRINTON JONES, *Business Agent*

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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# The United Lodge of Theosophists

## Declaration

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the Self; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis.* And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

General Registrar, *United Lodge of Theosophists,*
Los Angeles, California.
504 Metropolitan Bldg., Broadway at Fifth St.

A U M

HENCE one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.—*Prashna Upanishad.*

Dust thou art and to dust thou shalt return.—*Genesis.*

# THEOSOPHY

Vol. IX NOVEMBER, 1920 No. 1

*No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.*

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

## MEDITATION, CONCENTRATION, WILL*

THESE three, meditation, concentration, will, have engaged the attention of Theosophists perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed and read definite directions about them than any others in the entire field. They say they must meditate, they declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish Theosophist. It is a western cry for a curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that any one could read the directions whose mind had not been half-ruined by modern false education, and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First is the meditation practised at a set time, or an occasional one, whether by design or from physiological idiosyncrasy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave. For the first, in Patanjali's Aphorisms will be found all needful rules and particularity. If these are studied and not forgotten, then practice must give results. How many of those who reiterate the call for instruction on this head have read that book, only to turn it down and never again consider it? Far too many.

* Reprinted from *The Irish Theosophist*, of July 15th, 1893.

The mysterious subtle thread of a life meditation is that which is practised every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame, and power looks up briefly and sighs for a better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all theosophists are here in the social whirl I refer to, they can every one take these words to themselves as they please. Very certainly, if their life meditation is fixed low down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will give precisely semi-occasional results in the long string of recurring births.

"But, then," says another, "what of concentration? We must have it. We wish it; we lack it." Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divided meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practice of a power that has been made a possession. Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy. But by reason of a peculiarity of the human mind the associative part of memory is waked up the very instant concentration is attempted. It is this that makes students weary and at last drives them away from the pursuit of concentration. A man sits down to concentrate on the highest idea he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is only to be corrected by practice, by assiduity, by continuance. No strange and complicated directions are needed. All we have to do is to try and to keep on trying.

The subject of the Will has not been treated of much in theosophical works, old or new. Patanjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but

few desires, and draws all his will force into these; the savage is free from convention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se*, for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the Bhavagad Gita it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

WM. Q. JUDGE.

---

# THE KINGLY MYSTERY*

THE "kingly mystery" is Life itself. We all have Life. We all are Life. Every being everywhere is Life—expresses Life. To know what *is* Life itself is to know the mystery. But there is a condition precedent to this mysterious knowledge, stated by Krishna, in the opening of the Ninth Chapter of the BHAVAGAD-GITA: "Unto thee *who findeth no fault* I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil." When the one who desires to learn is not in a critical attitude, when he has sensed in one way or another that truth lies in a certain direction and gives all his attention to it without quarreling with terms or the ideas put forward, his is the attitude of the true student. The one who desires to *know* must set aside for the time-being all preconceptions, pride, and prejudices which he may have held, and then he is ready to begin his studies—to take the first step in the right direction.

The world is full of false ideas, false religions, false philosophies which must be thrown away. We of the Western peoples

* From the stenographic report of a talk by Robert Crosbie Here published for the first time.—EDITORS.

have been taught that we were poor miserable sinners who could not do anything of ourselves. We have assumed that we *are* poor miserable sinners and have acted as such. Our whole civilization is colored and steeped through with that falsity. Our theologies, our sciences, our commercial, social and political conditions are all based on that false idea, which in its turn rests upon another equally false—that man is here on earth for once only. Hence his entrance on this physical scene was through the act of others, and whatever of merit or demerit is his was handed on to him by his forbears. As a consequence, man constantly shifts the responsibility and acts as an irresponsible being. The whole falsity of our existence is centered there, for every ill that exists among us we are responsible for; every kind of suffering on every hand has been brought about through a false idea, and the false action which followed. What are sin, disease, sorrow and suffering but the result of our own thoughts and actions?

Again, we say "we cannot know;" or, "this life is all there is of it." Therefore the whole force of our consciousness is directed in the line of that one false idea and inhibited in the expression of any other; whereas all directions lie absolutely open to us, if only we understand our own natures. Man circumscribes his own conditions by the false ideas he holds in regard to life. No one holds him back. He holds himself back because he does not understand his own nature. Yet even with his narrowing, limiting ideas and conceptions, he is able to accomplish wonderful things. Whatever he sets out to do on the purely physical, material plane of life, he accomplishes in a shorter or greater length of time. If his ideas of religion are all concerned with the physical aspect of life, however, how can he know more? All the conquests that he can make will be physical conquests. What could it avail him in the direction of *real* knowledge if he continued similar conquests from civilization to civilization, age to age, planet to planet, solar system to solar system? He could gain nothing but a small sum of possible combinations and correlations, and in all that search and effort would not have gained the first fundamental of true knowledge or of true thought and action.

The kingly mystery of Life can not mean physical existence, which is merely one aspect of the Great Life. We have to go deeper into our own natures, and into the natures of all beings in order to grasp what that great mystery is. Then the lives of all beings become clear unto us; we understand what all phases of existence mean; we see the causes for all the difficulties that surround us; we know how to bring about better results, and we perceive from the very first that the power lies in us, and in us alone, to bring about all future changes for ourselves. Looking at all existence from a universal point of view, we become able to exercise the power which lies in the essential spiritual basis of every being, high or low. The One Self *appears* only to be divided among the creatures; in reality, It is not divided at all. Each being *is* That

in his essential nature. In It is the foundation of all power; in It lies the power of unfolding—of evolution, which makes it possible for each being, representing one ray of that One Life, to attain a full knowledge of Life in his own true nature.

Each one of us stands in the midst of a great and silent evolution. Each one of us sees many expressions of different beings—beings of the same grade as ourselves and beings of grades below us. We find relations with other elements, the power of which we do not see, the source of which we do not see, yet the effects of which we feel. On every hand we are getting effects from different beings of different grades—each one receiving those effects differently. The beings below us in forms of the mineral, vegetable, and animal world are all working, just as we are working, toward a greater and greater realization of the whole. Sparks of the One Spirit, sparks of the One Consciousness, they have begun their little lives in forms, or bodies by which they may contact others. As they have need for better and better instruments, need for further and further contact, they evolve from within a better instrument. Such is the whole course of evolution—always from within outwards, and always with the tendency to an increasing individuality. From the one ocean of Life there finally tends to arise—Divinity.

Now *Divinity is always acquired.* It is not a created thing. It does not exist of itself. If we could be *made* good; if we could be *made* to turn around and take a righteous course, life might seem very much easier to us. But there is no escaping the law; no one can get us "off" from the effects of our wrong-doing; no one can confer knowledge on another. Each one has to see and know for himself. Each one has to gain Divinity of himself, and in his own way. We think of this as a *common* world. But it is not so. There are no two people who look at life from the same viewpoint, who have the same likes and dislikes, whom the same things affect in exactly the same way. No two people are alike either in life or after the death of the body. Each makes his own state; each makes his own limitations; each acquires his own Divinity. Divinity lies latent in each one of us; all powers lie latent in every one, and no being anywhere can be greater than we may become.

What is Divinity but *all-inclusive knowledge?* True spirituality is not a hazy condition. It is not something that denies any portion of the universe or any kind of being. A hazy abstract condition would mean no men, no principles, no opposites; but Divine spirituality is the power to know and see whatever is wished known or seen; it is an intimate knowledge of the ultimate essence of everything in nature. Such knowledge would not mean seeing all things at once, or being everywhere at the same time, or affected by anything which happened to be at any time, but it is *the power to see and know in any direction*—the power to grasp whatever it wishes—the power to shut out whatever it wishes. Else, it would be no power at all. Otherwise, there would be no use in having power and wisdom, and such beings as the Masters could be afflicted

with all the grief and misery in the world, unable to help where help is needed and possible.

All-inclusive knowledge lies before every living being, if he will but take the necessary steps. What prevents him are the false ideas he holds, for thought is the basis of all action and wrong ideas in regard to life inevitably bring about wrong action. We have thought we are all different, because we have different ideas, but, in essence, we are One. The One Life is in each of us. Each one of us stands in the same position, looking out; all the rest are seen. Starting from this point we begin to find ourselves, to see ourselves, to feel ourselves, and, in feeling ourselves, feel all others. All that a man can know of God is what he knows in himself, through himself, and by himself. Never by any outside presentation can that realization be gained. All the great saviors of all times have never asked man to rely on some outside God, to fear some devil, to go by this or that revelation, to take any book, church, "ology," or "ism" of any kind. They have asked him to take the step that the height of his calling demands—to know himself, to know his own true nature, and the nature of every other being. They have shown that the Real Man must assert himself, and must act in accordance with his own nature, and the responsibility which the oneness of all nature demands.

Man occupies the most important place in the whole scheme of evolution. He stands where Spirit and matter meet. He is the link between the higher beings and those below. He has to so act, to so think and act, in and upon and with this physical matter that he raises it all up, and gives it another tendency—another trend. By the very constitution of his nature, by reason of his being connected as he is in a physical body with all nature, the SECRET DOCTRINE states that man can become greater than any one of the Dhyan Chohans and equal to all of them put together. That is the goal which lies before him—the goal of the "Kingly Mystery"—the seeing and knowing and feeling and acting *universally*. For there is a power in man which enables him to judge aright; he has the all-seeing eye—the all-encompassing sight which permits him to see the justice of all things. And always there is present the power of choice in one direction or another. The questions before each human being are: Whom will ye serve? Will you serve the higher spiritual nature, or the body of flesh? WHOM *CHOOSE* YE THIS DAY?

---

. . . What the hermetic adept claims to demonstrate is, that simple common sense precludes the possibility that the universe is the result of mere chance. Such an idea appears to him more absurd than to think that the problems of Euclid were unconsciously formed by a monkey playing with geometrical figures.

*Isis Unveiled, Vol. I, pp. 16-17.*

# FROM THE BOOK OF IMAGES

THE wife of Bhima, the sudra, seeing her Lord discontented with his lot, critical of all things, contemptuous of her administrations for his comfort, took a leaf, a flower, and water and offered them unto Indra, Prince of celestial beings, praying for the return of that which had been, before the bud of love had been eaten by the worm of discontent.

Indra, looking in the Telltale Picture Gallery, transfused the offering. She bore a daughter, and her she named Sansara, meaning the return of that which hath been of old.

"My Lord's love will now return to rebirth toward me, Indra having blessed me with a child." Thus communed she within herself, not knowing that the rotation means death as well as life.

Bhima, critical of all things, knowing only Kali the black age, resentful of the responsibility of life, cursed his wife.

"Is it not enough to be burdened with a wife aging and ailing, in my hard lot of sudra? Shall my Master increase my wage one anna for thy fecundity? If I am to be further afflicted of thee, why hast thou not delivered me a man-child, that in the lean time of my failing strength would bear my yoke while I shrivel by the hole of the hut?" And he spat upon his hand, the sign of contumely.

The child, seeing the blackening of the image in the Telltale Picture Gallery, cried. In haste the mother cupped the small mouth to the fount.

"Lord," saith she, "I did fear to lose thy love, and made offering, praying to Indra that thy love might return to me through the child. Have compassion of me, that from Sansara thy love may be reborn."

Bhima reviled the gods.

"Who art thou that should seek deva-datta—gift from the gods? What knoweth Indra of the life of a sudra? Verily, he hath sent me that from which all men desire but to escape—sansara, the wheel of the rotation of evil things. What share hath a sudra in celestial things?"

In his inmost heart he perceived only evil, being of those who desire to eat of the blossoms of life, believing that creatures are produced alone through the union of the sexes, esteeming the enjoyment of the objects of their desires the supreme good, not perceiving that the serpent coiled around the stem of the blossoms of life is born of their lusts and desires.

He pronounced judgment in contumely upon the woman, in contravention of the established order of nature, in violation of natural duty, not giving as he would receive, rejecting the allotment of fortune cast by the dice of the gods.

"Go hence, thou and thy Sansara. See if thou canst gain sustenance from Indra, thou and thy deva-datta. I will have none of thy gift from the gods."

Now, when the wife is driven forth by her husband she loseth caste, as ye all know. So this woman became like unto us who be outcastes all, the sansara of deeds done of old, unwished for result of actions performed when the Lord of the body is blinded by passion and desire, rendering judgments adverse to the own nature of the Soul.

She wandered forth, finding the soil of sustenance grow lean and yet leaner, the burden of the child great and yet greater as her strength diminshed. But Indra, looking ever and anon into the Telltale Picture Gallery, saw that the rose of mother-love, rooted in the poverty and barrenness of Kali the black age, should draw sustenance from the water, from the air, from the sun, as well as from Bhumi, the earth, which men in their passions partition each according to the strength of his desires, allotting to the distressed only room to suffer and to die.

The child grew abundantly, fed by the mother's love, nourished by Indra through the fountain of the mother's faith. In the seventh year birth into womanhood came to the child; slender as a leaf, fair as a flower, sweet as the waters of life. Indra, looking through the image in the mother's heart, gave her the vision of the Telltale Picture Gallery which is not of this earth, and the mother, repeating the swelling utterance of the heart, had communion with the child.

"Daughter," sayeth she, seeing with closed eyes, speaking with uttered words unuttered love, "sansara approacheth for me as for thee. Thou goest to the bloom of life and I go to the bloom of Indra, Prince of celestial beings. Go thou to life as to a bridegroom. I go to death as to my nuptial. Indra sent thee to me. Through thee hath Indra comforted me all the days of my widowhood. Let Indra unite us in death as in life, O my pearl of great price. Cleave to celestial things, whatever thy lot may be. Remain like a leaf, like a flower, like sweet water, O my Sansara. May Indra treasure thee. Svasti."

The dusk fell, the primeval silence, as it received the benediction of parting, whispered in all the spaces of the wide calm, "Svasti, this is for the benefiting of the world of created beings." Indra, seated in the Gallery, smiled in heavenly understanding and all the pictures in the Gallery swayed in the soft music of the worlds united.

Sansara performed the offices, and when the sacred waters had received the tired form of the pilgrim for the last pilgrimage, prayed to Indra that the waters of death and the waters of life might find issue in the ocean of his love.

A priest from the temple, walking with the ostentation of piety, beheld from the covert of his roving eyes this child-woman divested of all but the visible garment of trusting innocence, divested of all protection but the invisible garment of Indra's love.

"My child, what seekest thou?" Thus this Tirthika, his voice like honey, his heart like poison. "Whatever thou seekest is as nothing to thyself, pearl of great price. Come thou with me to the temple and recompense in greater measure than that which thou hast lost shall be thine. Or if, peradventure, thou hast still preference for this that thou seekest, we will make offering to Indra, thou and I together, and he will grant thee thy heart's desire."

Thus this Brahman, using the holy power of speech to compass unholy desires; thus this pretender of sacramental things, using the godlike to cloak the demoniacal.

Sansara, seeking the pearl of great price, hearing the name of Indra, charmed with the mantram of sound as a babe is charmed with the magic of color and sound propounded by the cobra; pure in heart, in the innocence of ignorance turned her gaze like sweet waters upon this false Brahman, inclined like a leaf upon its stem in obeisance to the priest, lifted her face like a flower.

"Father," sayeth she, while the Pictures in the Gallery glowed with the impartation of her faith, "my mother is in the Devachan, the place of Indra, whither she went last night. Indra hath sent me to thee. Be it done according to thy desire." This she said, not knowing that it is the sacramental phrase of Indra, who sustains the world of celestial beings.

Then this Brahman led her to the temple and to the chamber of the priests of the temple. And when he would have done violence to her, the elemental beings who watch in the Gallery of the Telltale Pictures erased his image from the Hall of Indra. His soul turned to water and a great tear dropped from the eyes of Sansara and rolled upon the floor toward the seam of the paving stones. The greedy Brahman, seeing the tear, deceived by the elemental beings he had himself ensouled, saw it to be a pearl of great price. His lust of possession was transformed into the desire to posses the pearl which he saw. His unholy eyes forsook Sansara, his unholy hands reached forth to seize the pearl. Indra, tenderly smiling upon the golden carapace framing the celestial mother, led Sansara forth, like a leaf tenderly carried by the breeze, like a flower tenderly plucked by the gardener, like sweet waters flowing tenderly forth from a spring.

Thus divested of all visible means of protection does Indra vest within invisible safety all those who cleave to celestial things.

Thus those who in the name of Indra seek to despoil celestial things, deceive only themselves and those who desire their desires, transforming their own hearts into the abode of the infernal beings. Those who entrust to the Prince of celestial beings walk surrounded by the invisible through all places, foul and clean alike, seeing no evil, receiving from Indra recompense greater than that which is lost.,

Came Sansara to the forest. The creeping serpents showed her how to walk in silence. The running beasts showed her how to find

the path over obstacles. The flying things taught her how to surpass the visible by means of the invisible. The earth supported her. The water taught her the voice of nature. The whispering breeze confided in her the music from afar. The sun jeweled her with jewels of great price, so that she walked celestial, robed in the investiture of the heavenly looms. Beggars and outcastes, pariahs and chandalas, the refuse swept by mankind into the by-ways of the jungle of this world, were healed of their distempers. "This," said they, "is veritably a Picture from the Gallery of Indra;" and the elemental demons fled them in haste. They became her court, watchful that no soilure might come near this pearl of great price.

Indra, from afar, looking in the ancestral light, restored their images, and the tell-tale song of life reached from the abode of the gods to all the men of earth, Kshetra and Kshetrajna being in union.

Bhima, the sudra, come to the lean time of his failing strength, lay withered by the hole of his hut, seeking warmth of the sun. His master rejected him. The dogs scorned him. His bones revolted within him, escaping out of his cracked skin. The breeze chafed his lips. The rains came and fell drop by drop, pouring poison into his sores. He lifted up his voice to Indra.

"Lord, send me death as a gift. Lord, if there be devadatta, grant me vision of my wife that it may comfort me, as of old she gave me her administrations. Lord, let Sansara return whom I drave with her mother."

The sounds reached to Indra, but he gave no sign of hearing. Bhima lifted up his voice once more in his misery.

"O Indra, Prince of celestial beings, be it done unto me according to thy desire, but grant that my hard lot fall not upon them whom I used hardly; grant the burden of my sins fall upon me alone."

The sacramental phrase reached to Indra, reached to the images in their golden carapaces. The wife of Bhima smiled and in the music of the Gallery the smile translated itself into song:

"O Indra, the love of my Lord has returned;
Sansara, my pearl of great price.
O Indra, his love has returned unto me;
Sansara, my pearl of great price."

Bhima, lifting up his eyes, dying though he knew it not, saw with the vision of the two worlds. Saw he his wife, received he the administration of her love. Saw he, as a picture from a Gallery, a young girl moving in the path from the forest. As she came nigh, the breath of her garments moving in the breeze whispered "Svasti," benefitting all the creatures of the three worlds.

Her glance, like healing, rested upon Bhima. "Sansara," cried he, but she, not cognisant of the significations of names, answered in tones like running waters, sweet and low.

"My Father, I have found thee, thanks be to Indra."

Thus, in the Kali yuga, where the three worlds are inextricably interwoven and interblended, and all things seem contrary to their true intent and meaning, does Indra bring together in union those who love, those who repent, and those who cleave to celestial things. By the power of the Telltale Pictures is this accomplished, moved by Indra, Prince of celestial beings.

This is the tale that was told by Somaruna to the pariahs gathered about him in the jungle, to alleviate their hard lot, the unwished for result of deeds done in the past, that they might not murmur against the allotment cast by the dice of the gods; but that, loosing the desires hid in the heart, they might find the pearl of great price.

But when they besought him for explications, Somaruna answered them saying:

"The meaning of a tale that is told must be sought in that which is untold. Search for the Telltale Picture Gallery where all things may be seen and known, meanwhile reviling not deva-datta."

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# FROM THE SECRET DOCTRINE*

There are no ancient symbols, without a deep and philosophical meaning attached to them; their importance and significance increasing with their antiquity. Such is the LOTUS. It is the flower sacred to nature and her Gods, and represents the abstract and the Concrete Universes, standing as the emblem of the productive powers of both spiritual and physical nature. It was held sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and the Buddhists after them; revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger as the Christians do now, who replace it with the water lily. . . . It had, and still has, its mystic meaning which is identical with every nation on the earth. We refer the reader to Sir William Jones.† With the Hindus, the lotus is the emblem of the productive power of nature, through the agency of fire and water (spirit and matter). "Eternal!" says a verse in the Bhagavad Gita, "I see Brahm the creator enthroned in thee above the lotus!"; and Sir W. Jones shows, as noted in the Stanzas, that the seeds of the lotus contain, even before they germinate, perfectly-formed leaves, the miniature shapes of what one day, as perfected plants, they will become. The lotus, in India, is the symbol of prolific earth, and what is more, of Mount Meru.

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* From the Original Edition Vol. 1, p. 379; Vol. 1, p. 406 Third Edition.

† See Sir William Jones' "Dissertations Relating to Asia."

# THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.

—Bhagavad-Gita, Chapter XIII.

I AM sure that much that you will meet at—will be in the nature of jolts; that is why you went there, in reality; these things are not "happenstances;" they are real steps by which the necessary trials may come, "and you, *yourself,* desired it." There is joy in that thought, because whatever you do now is part of your schooling, and the knowledge of that as a vital necessity *and* as desired, keeps the *real man* serene under it all; *he* is happy because things are now moving—there's something doing—as the phrase goes; so if you watch carefully you will note the insidious manner in which the personality is led to this, that and the other "lunch-counter."

Get the point of view of the One who is doing the leading and hold to it.

You will remember a phrase of the Lord's prayer—truly an occult one—"Lead us not into temptation, but deliver us from evil, for Thine is the power and the glory;" only read it "permit us not to *fall,* in temptation." Even Jesus Christ was tempted, and he fell not, through the power of the "Father" within. This is the real "try-out" and if in being tried, you can pass on a word in season, it is better for those who listen and better for you; only do not cast your pearls before those who having ears to hear, neither hear nor understand.

Let your *words and acts* bespeak the power and knowledge that is really yours. Then will you be a radiating center of light, unconsciously doing good wherever you go and whatever you do.

In the way of meditation, DON'T GET PASSIVE; danger lies that way. Be active in all things. The giddiness will pass away in time; the change with all its disturbances, mental and otherwise have doubtless acted upon the nerve-currents and circulatory system. The way to overcome disturbance, of course, is by mental and physical calmness; this should be maintained. Medical assistance should be used for the body at times, because the "mental attitude" brings about changes in the body—generally gradually—but which sometimes needs material aid in becoming co-ordinated; so do not despise medical aid should any need arise. Mr. Judge sought such aid when necessary, leaving to the physician the care of maladjustment.

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* From the letters of Robert Crosbie. Here published for the first time.

What you say about cycles is all right, I think. Reincarnation is most certainly one of the workings of cyclic law, and beings are in opposition or in conjunction as the cycle determines tendency, or rather fosters and permits relations of one or another kind.

Cycles govern all the time and everywhere. Hence the Theosophical Movement of this time and those things which follow it; the coming in touch of this, that or the other individuals—singly or in pairs—with it. Some hear and pass on, some remain. There is always freedom of choice; the choice in such case, being not merely one determination, but made up of many moments of choice in the past lives—a conjunction which some are wise enough to perceive and forsaking all others, "cleave unto," while swinging around the cycle of existences. Yet even this wisdom was acquired —comes from experience—there should be confidence in us in view of that fact.

We have chosen before but did not "cleave," and yet the Great Law brings back again to us that which we once have chosen. That Great Law is the law of cycles, the process of karmic action.

"We meet our karma in our daily duties," is a good saying to bear in mind, and in the performance of those duties come our tests.

We should therefore do what we have to do, simply as duties, regardless of whether that performance brings us praise or blame. All the energy, then, would be expended in the performance of duties, and there would be nothing left for the personal idea to subsist upon.

I fully appreciate your generous and good-intentioned purpose, which is to make one who has learned something, better able to help and teach others, and if among others you are included, that is your karma, as it is also my good karma to receive help at your hands.

Well, here is good luck to you in your try for "business." Don't distrust yourself; have confidence in the powers which you embody; only seek to do your duty; holding to that end, all necessary power will be available.

Be steadfast, calm and fearless, as becomes one who doth forevermore endure.

As ever,

# THE THEOSOPHICAL MOVEMENT*

## CHAPTER X.

THE four published volumes of "Old Diary Leaves" bear upon their covers the legend: THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY. No doubt this is what Colonel Olcott intended and believed them to be. Equally it is beyond question that in the eyes of the world and of theosophical students generally he has been assumed to be that one who had the greatest knowledge of the facts, the best opportunity for accurate judgments, and the strongest incentive for recording both. These views have been supported by the transparent sincerity that shines from every page of his reminiscences, by the wealth of details given by him, by the fact that he was throughout its life the official Head of the Theosophical Society, that he survived for many years both his colleagues in the pioneer work of the Movement, no less than by the fact that he consistently and quite innocently over-estimated his own status and importance in that work.

Neither of his collegues ever wrote for publication anything that savored of the autobiographical or were at pains to attract attention to themselves: on the contrary, they "sedulously kept closed," to the utmost extent that the nature of their mission and the indiscretions of their associates permitted, "every possible door of approach by which the inquisitive could spy upon them. The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view." It is passing strange that these statements of the *Mahatma K. H.* in his letter to Mr. Hume, and the other statements of the same Adept in his letters reproduced in "The Occult World," have never been *applied* by theosophical students to the events and actors in the drama of the Theosophical Movement. No more than did Mr. Sinnett or Mr. Hume, have Theosophists generally made *practical* use of these admonitions and instructions, which are, in the very nature of things, *universal* in their scope and application. What more necessary and important than that the *direct Agent of the Masters in the world* should be shielded and guarded in her occult nature and functions from all but those who have "earned the right to *know* Them?"

At the outset, then, it should be understood that widely as "H. P. B." has been discussed and extensive as have been the controversies which have raged about her mission and her "personality" the fact remains that only the scantiest and most fragmentary details exist relating to her, after the elimination of all the mass of hearsay and opinion, of claims and counterclaims made by friends

* Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

and foes as to her occult status, powers and relations. She is known, where known at all, only through her writings and by those who have faithfully, and without variableness or the shadow of turning, "followed the Path she showed and the Masters who are behind."

Her writings are devoted entirely, (a) To placing on record her message of Theosophy and the citation of the evidences and arguments establishing its unbroken existence down the ages; (b) To articles in explanation and application of the principles of that Message; (c) To instruction, advice and suggestion to the students, individually and collectively, who to any extent become interested in Theosophy; (d) To the direct and pointed statements made by her in her letters to and in relation to those persons who voluntarily associated themselves in her work and who as voluntarily pledged themselves to her guidance and tuition; (e) To the defense of her mission, its instruments and her associates.

She was interested in and devoted to a CAUSE: nothing else mattered to her, nothing else was of moment to her, save and except as it might hasten or retard that Cause. Her writings, as her works, are wholly impersonal; consequently she never touched upon persons or events save as the exigencies of the Movement, of the Society, or of her pupils made such attention compulsory on her part. And the same state of facts applies in its integrity to William Q. Judge, his writings and his works.

On the other hand "Old Diary Leaves," including the miscellaneous articles and letters written by Col. Olcott in connection with his Theosophical work, are wholly autobiographical and personal—in their point of view, in their treatment of men and events, in their judgments and conclusions. From the basis of the Superior Sections he was a struggling probationer, wrestling with the foes entrenched in his own inner nature; even as he was in his own eyes and those of so many others the President-Founder of the Theosophical society, wrestling valiantly with its enemies, without and within. The period from 1881 to 1888 is that of the second septennate of the probationary chelaship both of Henry S. Olcott and of the Theosophical Society as a body, and the struggles of the one are the mirror and the reflex of the struggles of the other. The "wandering from the discipline" of the one is depicted in the stresses which beset the other; their joint departures from their professed Pledges and Objects the compelling reason for the public formation of "The Esoteric Section of the T. S.," under the exclusive control and direction of H. P. B.; in order, if possible, once more to restore the efforts of both to "the lines laid down from the beginning;" in any event, to enable the Messenger of the Masters to fulfil her mission and plant in the best soil available the seed entrusted to her hands for the sowing.

The "critical period" preceding the formation of the "Esoteric Section" has been discussed, and its various factors and actors commented on, in various ways by the only ones competent to do so

at first hand: By H. P. B., by Col. Olcott, by W. Q. Judge, and by the Master K. H. We may examine at this point some of the statements of all of them, in the order named, omitting W. Q. Judge for the time being, for the sake of logical, no less than of chronological, continuity.

In April, 1886, H. P. B. wrote a long and important letter to Dr. Franz Hartmann in reply to questions and problems raised by him. Dr. Hartmann, it will be remembered, was at Adyar before, during, and subsequent to the Coulomb charges, the Indian Convention's practical desertion of H. P. B., Mr. Hodgson's investigations for the S. P. R., the resignation and departure of H. P. B., and was familiar with much of the "unwritten history" of that eventful period. He learned enough, and his intuitions were sufficiently awake, to make him the faithful and loyal friend of both H. P. B., and W. Q. J., through all the troubled voyage of the Theosophical ship. The letter was forced into publicity by the necessities of a decade later. It will be found in full in "The Path" for March, 1896.

After acknowledging his letter she says:

"What you say in it seems to me like an echo of my own thoughts in many a way; only knowing the truth and the real state of things in the 'occult world' better than you do, I am perhaps able to see better also where the real mischief was and lies."

What the truth and the real state of things was in connection with the facts and factors underlying the course of events we are considering, is discussed at length:

"As to . . . that portion of your letter where you speak of the 'army' of the deluded—and the 'imaginary' Mahatmas of Olcott—you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination, and tried to stop him every day of my life? Was he not told by me . . . that if he did not see the Masters in their true light, and did not cease speaking and enflaming people's imaginations, that he would be held responsible for all the evil the Society might come to? . . .

"Ah, if by some psychological process you could be made to see the whole truth! . . . I was sent to America on purpose and sent to the Eddies. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of Occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits others could do at will without any spirits at all. . . . Well, I told him the whole truth. I said to him that I had known Adepts, . . . That . . . Adepts were everywhere Adepts—silent, secret, retiring, and who would never divulge themselves entirely to anyone, unless one did as I did—passed seven and ten years probation and given

proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements and am what I am; and this no Hodgson, no Coulombs, no Sellin, can take away from me. . . .

"When we arrived (in India) and Master coming to Bombay bodily, paid a visit to us . . . —Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came . . . other fanatics who began calling them 'Mahatmas'; and, little by little, the Adepts were transformed into Gods on earth. They began to be appealed to, and made *puja* to, and were becoming with every day more legendary and miraculous. . . . Well between this idea of Mahatmas and Olcott's rhapsodies, what could I do? I saw with terror and anger the false track they were all pursuing. The 'Masters,' as all thought, must be omniscient, omnipresent, omnipotent. . . . The Masters knew all; why did they not help the devotee? If a mistake or a flapdoodle was committed in the Society—'How could the Masters allow you or Olcott to do so?' we were asked in amazement. The idea that the Masters were mortal men, limited even in their great powers, never crossed anyone's mind. . . .

"Is it Olcott's fault? perhaps, to a degree. Is it mine? I absolutely deny it, and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honors—is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved. Olcott to this day is sincere, true and devoted to the cause. He does and acts the best he knows how, and the mistakes and absurdities he has committed and commits to this day are due to something he lacks in the psychological portion of his brain, and he is not responsible for it. Loaded and heavy is his Karma, poor man, but much must be forgiven to him, for he has always erred through lack of right judgment, not from any vicious propensity."

This letter, it will be noted, was written a year after H. P. B.'s departure from India, a little over a year before the foundation of "Lucifer," and forms part of the chain of time and action leading to the formation of the "Esoteric Section." Both H. P. B. and Mr. Judge from then on made the most strenuous efforts, publicly and privately, in preparations for the restoration of the Society, in Europe and America at least, to a semblance of its original lines through the "Esoteric Section," as has been partly detailed and indicated. The obstacles in the way, internally, lay in the misconceptions of the philosophy, in the erroneous ideas in regard to the nature of the Masters, in the deeply-rooted preconceived opinions that H. P. B. was a "chela," was a "medium" sometimes trustworthy, sometimes not, sometimes honest, sometimes not, as held by Col. Olcott, by Mr. Sinnett, and by many others prominently identified with the Society and its activities.

From their point of view the Society had achieved a magnificent success and, under their guidance and direction, was on the high-road to still greater conquests; its drawbacks and limitations chiefly due to the "mistakes" and the "interferences" of H. P. B. How intensely these opinions affected Mr. Sinnett we shall find in due course. How entirely they governed the outlook and controlled the attitude of Col. Olcott we have now to witness. Turning to "Old Diary Leaves," we may join him in the summer of 1887, go over the events with him, and observe the workings of his consciousness as described by himself. Beginning with the last chapter of his "Third Series" he says:

"At Chupra, among my foreign letters I received one from H. P. B. which distressed me much. She had consented to start a new magazine with capital subscribed by London friends of hers, while she was still editor and half proprietor of the *Theosophist*—a most unusual and unbusinesslike proceeding. Besides other causes, among them the persuasion of English friends, a reason which strongly moved her to this was that Mr. Cooper-Oakley, her own appointee as Managing Editor, had more or less sided with T. Subba Row in a dispute which had sprung up between him and H. P. B. on the question whether the 'principles' which go to the make-up of a human being were seven or five in number. Subba Row had replied in our pages to an article of hers on the subject, and her letters to me about it were most bitter and denunciatory of Cooper-Oakley, whom she, without reasonable cause, charged with treachery. It was one of those resistless impulses which carried her away sometimes into extreme measures. She wanted me to take away his editorial authority, and even sent me a foolish document, like a power-of-attorney, empowering me to send him to Coventry, so to say, and not allow any galley-proof to pass to the printer until initialed by myself. Of course, I remonstrated strongly against her thus, without precedent, setting up a rival competing magazine to hurt as much as possible the circulation and influence of our old-established organ, on the title-page of which her name still appeared. But it was useless to protest; she said she was determined to have a magazine in which she could say what she pleased, and in due time *Lucifer* appeared as her personal organ, and I got on as well as I could without her. Meanwhile, a lively interchange of letters went on between us. She was at strife then, more or less, with Mr. Sinnett, and before this was settled, a number of seceders from his London Lodge organized as the Blavatsky Lodge, and met at her house in Lansdowne Road, where her sparkling personality and vast knowledge of occult things always ensured full meetings."

In the second chapter of the "Fourth Series," which Col. Olcott heads, "The Fears of H. P. B.," he says, by way of preface:

"When I look back through my papers of those days of stress and storm, and read the letters written me from exile by Mme. Blavatsky, the solemn feeling comes over me that the binding mor-

tar of its blocks was stiffened by the blood of her heart, and in her anguish were they laid. She was the Teacher, I the pupil; she the misunderstood and insulted messenger of the Great Ones, I the practical brain to plan, the right hand to work out the practical details."

After a desultory sentence or two the "pupil" continues in regard to his Teacher, the "misunderstood messenger of the Great Ones:"

"It is painful beyond words to read her correspondence from Europe, and see how she suffered from various causes, fretting and worrying too often over mare's nests. Out of the sorest grievances I select the defection of T. Subba Rao (Row); the admission into the *Theosophist* by the Sub-Editor (whom she had herself appointed) of articles which she considered antagonistic to the Trans-Himalayan teachings; the refusal of Subba Rao to edit the *Secret Doctrine* MSS., contrary to his original promise, . . . his wholesale condemnation of it; the personal quarrels of various European colleagues; the war between Mr. Judge and Dr. Coues in America; the threatened renewal of persecution against her if she returned to India, as we begged her to do; . . ."

On page 41 he continues, "Things were growing more and more unpleasant at Adyar on account of the friction between H. P. B. and T. Subba Rao and certain of his Anglo-Indian backers. They even went so far as to threaten withdrawal from the Society and the publication of a rival magazine if H. P. B. did not treat them better." On page 47 he says, "Portents of a coming storm in our European groups, stirred up or intensified by H. P. B., begin to show themselves, and Judge complains of our neglecting him. Just then Dr. Coues was working hard for the notoriety he craved, and Judge was opposing him." Finally, page 51, referring to the same year (1888) Col. Olcott relates: "The last week in June brought me a vexatious letter from H. P. B., indicative of a storm of trouble that was raging in and about her."

Chapter IV of the "Fourth Series" is entitled "Formation of the Esoteric Section," and continues Col. Olcott's reminiscences of this momentous epoch. As is almost a characteristic—or characterizing—habit of his in all his discussions of her, he first pays tribute to H. P. B. in a way to bring himself to the front of the stage and then proceeds to soliloquize, always to the issue that he was the saviour of the Society against the weaknesses and mistakes of H. P. B. thus:

"It was remarked at the end of the last chapter that we were now about to review some disagreeable incidents of the year in which H. P. B. was a conspicuous factor. If she had been just an ordinary person hidden behind the screen of domesticity, this history of the development of the Theosophical movement might have been written without bringing her on the stage: or if the truth had been told about her by friend and foe I might have left her

to be dealt with by her karma, showing, of course, what great part she had played in it, and to how great a credit she was entitled. But she has shared the fate of all public characters of mark in human affairs, having been absurdly flattered and worshipped by one party, and mercilessly wronged by the other. Unless, then her most intimate friend and colleague, the surviving builder-up of the movement, had cast aside the reserve he had all along maintained, and would have preferred to preserve, the real personage would never have been understood by her contemporaries, nor justice done to her really grand character. That she was great in the sense of the thorough altruism of her public work is unquestionable: in her times of exaltation self was drowned in the yearning to spread knowledge and do her Master's bidding. She never sold her rich store of occult knowledge for money, nor bartered instruction for personal advantage. She valued her life as nothing as balanced against service, and would have given it as joyfully as any religious martyr if the occasion had seemed to demand the sacrifice. These tendencies and characteristic traits she had brought over with her from a long line of incarnations in which she (and in some, we) had been engaged in like service; they were the aspects of her individuality, high, noble, ideally loyal, worthy, not of being worshipped—for no human being ought to be made the cause of slavish adoration—but of aspiration to be like it."

Then the wise pupil, sure of his own discrimination and judgment, proceeds to point out the weaknesses and failings with which his Teacher is afflicted:

"Her personality is quite another affair, and afforded a strong background to throw out her interior brightness into stronger relief. In the matter under present discussion, for instance, the front she presents to me in her letters is unlovely to a degree: language violent, passion raging, scorn and satire poorly covered by a skin of soft talk; a disposition to break through the 'red tape' of the Society's mild constitution, and to rule or ruin as I might decide to ratify or disavow her arbitrary and utterly unconstitutional acts; a sniffing at the Council and Councillors, whom she did not choose to have stand in her way, a sharp and slashing criticism of certain of her European co-workers, especially of the one most prominent in that part of the movement, whose initials she parenthesized after the word 'Satan,' and an appeal that I should not let our many years of associated work be lost in the breaking up of the T. S. into two unrelated bodies, the Eastern and Western Theosophical Societies. In short, she writes like a mad person and in the tone of a hyperexcited hysterical woman, . . . Yet, ill in body and upset in mind as she may have been, she was still a mighty factor for me to deal with, and forced me to choose which line of policy I should pursue. The first count in her indictment against me (for, of course, *more suo,* it was all my fault) was that I had decided against her favourite in an arbitration I had

held at Paris, that year, between two opposing parties among the French Theosophists; it was, she writes me, 'no mistake, but a crime perpetrated by you against Theosophy (doubly underscored), in full knowledge of what X is and fear of Y. Olcott, my friend you are —, but I do not want to hurt your feelings, and will not say to you what you are. If you do not *feel and realize it yourself,* then all I can say will be useless. As for P. (a Frenchman, subsequently expelled from the Society), you have put yourself entirely in his hands, and you have sacrificed Theosophy, and even the honour of the T. S. in France, out of fear of that wretched little ——.' "

Although on page 23 he specifically declares that "she refused point-blank to lead any Society that did not recognize Adyar as its central head,"—a sheer assertion of his own stated in a manner to indicate it as an indirect citation from one of her letters—on page 55 he contradicts himself *de but en blanc* by quoting directly from her correspondence:

"She had hatched out a new section, with herself elected as 'President,' taken a commodious house, and had a sign-board ready to have painted on it either 'European Headquarters of the T. S.' or 'Western Theosophical Society.' Seeming to suspect that I might not like it *very* much to have the whole machinery of the Society upset to gratify her whim, and remembering of old that the more she threatened the more stubborn it made me, she writes: 'Now look here, Olcott. It is very painful, most painful, for me to have to put you what the French call *marche en main,* and to have you choose. You will say again that you 'hate threats,' and these will only make you more stubborn. But this is no threat at all, but a *fait accompli.* It remains with you to either ratify it or to go against it, and declare war on me and my Esotericists. If, recognizing the utmost necessity of the step, you submit to the inexorable evolution of things, nothing will be changed. Adyar and Europe will remain allies, and *to all appearance,* the latter will seem to be subject to the former. If you do not ratify it—well, then there will be two Theosophical Societies, the old Indian and the new European, *entirely independent of each other.*' "

Col. Olcott then goes on to say: "Hobson's choice, in a word! After this, one need not be astonished to see her saying: 'I write *in all calmness* and after full deliberation, your having granted the Charter to P. (the Paris Frenchman before mentioned) having only precipitated matters!' "

Col. Olcott says that "This stand-and-deliver ultimatum naturally frightened the 'mild Hindu' members of our Executive Council to fits." and that "The Paris arbitration above referred to occurred during my European visit of 1888, which kept me there from 26th August to 22nd October, and was made at the entreaty of the Executive Council, as the tone of H. P. B.'s letters had alarmed them for the stability of the movement in the West. The tour should, by rights, have been mentioned before the incidents of the

threatened split above alluded to, but H. P. B.'s letters lying nearest to hand, and the trouble being continuous through the two successive years (1888-1889), I took it up first."

He then gives the "true history" of the "Paris imbroglio," raging in the "Isis" branch of the T. S. over its conduct by M. F. K. Gaboriau, the editor of "Le Lotus." Col. Olcott says, "In doing this he had become involved in disputes, in which H. P. B. had taken his side, and made a bad mess for me by giving him, in her real character of Co-Founder and her assumed one of my representative, with *full discretionary powers,* a charter of a sweeping and unprecedented character, which practically let him do as he pleased. This was, of course, protested against by some of his soberer colleagues, recriminations arose, and an appeal was made to me."

Col. Olcott characterizes M. Gaboriau as a "hypersensitive young man . . . who showed an excessive enthusiasm for Theosophy, but small executive faculty."

Col. Olcott proceeded to Paris and on the 17th September read his formal "decision" to the assembled members. The account in "Old Diary Leaves" recites: "My action in this affair was taken according to my best judgment, after hearing all that was to be said and seeing everybody concerned; I believe it to have been the best under existing circumstances, though it threw M. Gaboriau out of the active running, caused him and some of his few followers to denounce me unqualifiedly, and led to a pitched battle, as one might say, between H. P. B. and myself on my return to London. The sequel is above shown in her revolutionary action with respect to the reorganization at London . . . Nearly all the persons engaged in the Paris quarrel were to blame, they having given way to personal jealousies, obliterated the landmarks of the Society, fallen into a strife for supremacy, with mutual abuse, oral and printed. . . ."

Thus "Old Diary Leaves," written many years after the occurences, with all the facts before him, as a portion of "The True History of the Theosophical Society" regarding events surpassed in importance by only two epochs in the life of that phase of the Theosophical Movement—the foundation itself of that Society, and its destruction seven years later by the recurrence of the cycle of evil factors then in array against the formation of the "Esoteric Section."

Judging from the account in "Old Diary Leaves" Olcott was the Saviour of the T. S. and the Movement, against the "language violent," the "passion raging," the "arbitrary and utterly unconstitutional acts," the "disposition to rule or ruin," the "breaking-up of the T. S. into two unrelated bodies," the "stand-and-deliver ultimatum," the "bad mess" created by H. P. B.—the "mad person," the "conspicuous factor" in the "disagreeable incidents," the "hyper-excited hysterical woman."

In the case in point, the student may turn to the actual "official decision" of Col. Olcott, in contrast to his story as given in "Old Diary Leaves," and there learn whether H. P. B. exceeded her constitutional powers in the "Isis" matter, and whether it was Col. Olcott who "pacified" H. P. B., or H. P. B. who brought Olcott once more to a realizing sense of his own vanity, self-sufficiency and folly of judgment when left to his own courses —to the storms of his "pledge fever," in short. In his own words, as recorded in that "decision:"

"It has been objected that Mme. Blavatsky had not the right to act in this matter; that her interference was illegal according to the Rules of the Theosophical Society. . . . But, in point of fact, Mme. Blavatsky is . . .with me Co-Founder of the Society, Corresponding Secretary and, *ex officio,* member of the General Council, of the Executive Council and of the Annual Convention, a sort of Parliament held at Adyar by delegates from all countries. . . .

"She was, then, perfectly authorized to issue the order in question as a temporary measure, an order which must be finally submitted for approbation to the President in Council. The Executive Council, in its session of 14th July, formally ratified the measure taken by Mme. Blavatsky, a measure which was urgent, and which I declare to have been legal. . . ."

The absolute contradiction between the facts here shown, their implications, and the story given in "Old Diary Leaves" with its inferences and derogatory statements in regard to H. P. B., shows the utter unreliability of Col. Olcott when his feelings were involved, or when the full facts place him in an unenviable light. Only in the light of a "probationary chela" in the fiery furnace of "pledge fever" can his contradictions be understood and so reconciled with the real honesty of his nature and the genuine devotion which he manifested for the Theosophical *Society* of which he was "President-Founder" and which was the be-all and end-all of existence to him. So identified was it with himself in his consciousness, that more and more he came to view and treat any differences with himself, any correction by his Teacher, as an assault and a menace on the Society.

Col. Olcott's comments, strictures, and judgments on H. P. B., of which those herein given are but a fragment are less adverse and self-contradictory than his final pronunciamento in respect to her (and to which we shall have to recur later on). They stand in melancholy contrast to the Master's own statements to Colonel Olcott in respect to himself, H. P. B., others, the events under discussion, the *Secret Doctrine,* and many other matters of the utmost moment to all students of Theosophical affairs. It is a characteristic anarchronism that leads Col. Olcott, in "Old Diary Leaves," Third Series, Chapter VIII, to relate this letter to the joint visit of H. P. B. and himself to Europe in 1884 and the troubles *then* prevalent in the "London Lodge;" instead of, as was

the fact, to the very matters we are considering, in 1888. This letter, which, says Colonel Olcott at page 91, "I received phenomenally in my cabin on board the 'Shannon,' the day before we reached Brindisi," is but barely referred to by the Colonel in the connection in which he places it, and no one could by any possibility infer the transcendent importance of its contents from the brief quotations given by him. Those quotations, however, are sufficient to identify the letter itself, as is also the fact stated that it was received on board the "Shannon," which was the vessel in which he voyaged in 1888, not in 1884; and, no less, the citations in "Lucifer" for October 15, 1888, where it is stated by H. P. B. that the letter was received by Col. Olcott "only a few weeks ago." The same number of "Lucifer" gives extracts from the letter, the extracts being certified by Col. Olcott himself. Fuller extracts were contained in a pamphlet sent out at the time, entitled "To All Theosophists." The complete text of the letter only came to the light of general publicity after many years. It will be found in the volume, "Letters from the Masters of the Wisdom."

Several momentous facts should be borne in mind in connection with this Letter: It was "phenomenally" delivered to Col. Olcott who was voyaging alone and was at sea, a day from Brindisi, when it was received; its contents show that it was written, or "precipitated," but a very short time before it was received by the Colonel—a matter of hours or minutes; they show that it was written after the year 1885, not *before*, as "Old Diary Leaves" places it: it refers prophetically as well as historically to other subjects, to which we shall refer later on. At this point it is enough to introduce those extracts which directly relate to Col. Olcott and H. P. B. and shed a clear and authoritative light on their respective natures, status and functions, no less than on the hidden aspects of the events under consideration. The Master addresses Col. Olcott without preamble or circumlocution:

"Again, as you approach London, I have a word or two to say to you. Your impressibility is so changeful that I must not wholly depend upon it at this critical time. Of course you know that things were so brought to a focus as to necessitate the present journey. . . . Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make spring from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action. . . .

"Your revolt, good friend, against her 'infallibility'—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry to say, you will have to suffer hereafter, along with others. Just now—on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard. . . .

"Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity

as a whole. But we employ agents—the best available. Of these, for the past thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very 'troublesome,' no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come, and your theosophists should be made to understand it. . . . Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my brother associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. With yourself our relations are direct, and have been, with the rare exceptions you know of, like the present, on the psychical plane, and so will continue through force of circumstances. That they are so rare—is your own fault as I told you in my last. To help you in your present perplexity: H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all:—with occult matters she has everything to do.* We have *not* 'abandoned' her She is *not* 'given over to chelas.' She is *our direct agent.* I warn you against permitting your suspicions and resentment against 'her many follies' to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her.* You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she. . . .

"There have been sore trials in the past, others await you in the future. May the faith and courage which have supported you hitherto endure to the end. . . .

"This letter . . . is merely given you as a warning and a guide. . . ."

This letter from the Master, and the influence of H. P. B., prevailed for the time to restore the poise of Col. Olcott, to put him in his proper place, and to prevent any open breach in the Theosophical ranks. As in the spring of 1885, H. P. B. made every effort to shield Olcott himself, no less than the Society at large, from the bad consequences of his ill-advised actions. A "Joint Note" was published in "Lucifer" along with the extracts from the Master's letter, from the official "decision" of Col. Olcott, and the notice of "The Esoteric Section of the Theosophical Society." The form, both of the "Joint Note" and of the "Notice" was made, as with the notices in the "Theosophist" in the spring of 1885, to shield Col. Olcott in his position of "President-Founder" of the

T. S., and to uphold as far as possible his standing before the membership. The "Joint Note" is as follows:

"To dispel a misconception that has been engendered by mischief-makers, we, the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness, between us, nor ever was; nor any weakening of our joint devotion to the Masters, or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet absolutely of one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance."

H. P. BLAVATSKY.
H. S. OLCOTT.

Strictly and literally true in H. P. B.'s case, as demonstrated by her whole life's record, Col. Olcott's signature to this "Notice" can only be read, in the light of his own precedent and subsequent performances, as very largely an admission, an affirmation and a promise.

The public Notice of the "Esoteric Section" reads:

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric Students, to be organized on the ORIGINAL LINES devised by the real founders of the T. S., the following order has been issued by the President-Founder:

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with Mme. H. P. BLAVATSKY, 17 Landsdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,
President in Council.

Attest: H. P. BLAVATSKY.

The astonishing admixture of complacency and *naiveté* exhibited in "Old Diary Leaves" is well illustrated by the following

extracts, summing up, from Col. Olcott's point of view, the "title *rôle*" played by himself:

"I called two Conventions at London of the British Branches, organized and chartered a British Section of the T. S., and issued an order in Council forming an Esoteric Section, with Madame Blavatsky as its responsible head. . . . This was the beginning of the E. S. T. movement. . . . The reason for my throwing the whole responsibility for results upon H. P. B. was that she had already made one failure in this direction at Adyar in 1884 . . . and I did not care to be responsible for the fulfilment of any special engagements she might make with the new set of students she was now gathering about her, in her disturbed state of mind. I helped her write some of her instructions, and did all I could to make the way easy for her, but that was all. . . .

"My tour realized the objects in view, H. P. B. being pacified, our affairs in Great Britain put in order, and the E. S. started; but . . . the calm was not destined to last and a second visit to Europe had to be made in 1889, after my return from Japan."

*(To be Continued)*

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# THE HUNGRY HEART

## (THOUGHTS ON THE BHAGAVAD-GITA)

THOSE who seek the Way truly are those of the hungry heart —Arjunas, who have lived as *human* beings, who have thought as if they *were* their brains, who have acted as if they *were* their bodies. Maintaining this position constantly in their lives—in their duties to friends and relatives—they have reached the place of despondency, where is no light, where is no sustenance, and from which they can rise only by assuming their rightful position as *Divine* beings. This is the first step in real learning, and it is the EFFORT to maintain the high position which constitutes the true action—the real fight; in the maintenance of it is the real and final victory. True motive—the one single desire —finally brings understanding, which is the food of the Soul.

All Arjunas need help. For they have lost the memory of their Real being, living in the passing shadows of existence. And so, it is the office of the Teacher to actually awaken their true memory,—to arouse the Sleeper within, to inspire, to readjust, and even goad, at times. But this is only possible when the hungry-hearted Arjuna has already assumed *the attitude of learner*—when he has come so far as to recognize his Teacher, the Source of his philosophy, and the means of the continuation of his journey. At last, through time and effort, from the position assumed, the processes follow. True growth results,— the growth toward right action through right perception,—until, the fires being fed throughout his nature, spiritual knowledge arises spontaneously within his heart, and he knows himself as not human, but Divine.

# THE LAW OF RETARDATION

LET us premise first, that there exists in all nature and in every organism the *tendency to repeat* any action once performed; second, that there exists in every form of consciousness the *power to change* any action or course of action. These two distinctions of consciousness and form are the essential duality behind all manifestation that is expressed in the words Spirit and Matter.

No organism has any intelligence or any power of action in itself; it is a product, an effect, not a cause. The body is not self illuminative, neither is the mind; neither, it may be added, are any or all of the "principles" in man or in Nature. The *power* to initiate action, or to change action, or to perceive the results of action, lies in the Consciousness and not in the form; in Spirit, not in Matter.

But every organism of any kind or quality is itself composed of forms of consciousness or "Lives," each with its own radius of perception, initiation of action, and ability to change—all held together in some sort of unison of action and coherence of direction by the power of a superior Life which uses the combination as a vehicle or instrument for its own action in a wider radius than it could achieve singly and alone.

The simile of an army, with its commanding general, its officers, private soldiers and greater or less degree of discipline, is an exact illustration of the nature of every organism, great or small. Man is an organism in which the Ego is the commanding general, and his different principles or sheaths is his army with its divisions and rank-and-file drawn from every order of intelligence, every form of consciousness and action possible in this solar system. The Masters are Egos who have put their army in a state of perfect discipline and control, and are therefore capable of instant and supreme power of action in any direction, on any plane of being.

The human being has not yet succeeded in disciplining his army. He has all the necessary elements in his organism, but he is sure neither of himself nor of his army. He lacks, first and foremost, *confidence* in himself, and secondly, knowledge of what to do and how to do it. In other words, he is as yet exactly as far from having a real army as he is far from being a real general. He has the command, he has the power, for he and none other has summoned his levies from the six directions in space; but he is by turns bold and timid, resolute and vacillating, too severe and too lax.

It is clear that the individual entities composing the "army" or nature, or principles, or bodies of man, have each their own integrity, but it should be equally clear that the "army" has not summoned itself, and as such has no initiative, no power of any kind, save as instigated and directed by Man and the Ego, the general.

The teachings of Theosophy are the science of war, which includes the formation, organization and disciplining of armies, as well as the use to which that army is to be put when ready for war. The student is the Ego learning and fitting himself to be a true General, and he has been engaged in this task for countless lives, and has made some progress, but he has made many mistakes, and these are reflected in the habits, tendencies and qualities of his army.

No one can overcome these but himself. And he has to remember that none but a very few of his soldiers have intelligence enough to be entirely plastic and obedient to his instructions, directions, and orders. They all have desires of their own, ambitions of their own, ideas of their own, which run counter to his purposes and are destructive of all true discipline from the army standpoint. If left to themselves they will run riot, become wholly insubordinate, and at last disintegrate.

Of course he could kill his rebellious soldiers, but if he did that they would be of no use in his army, and he needs them, every one, if his army is to be complete; and it must be complete if he is to be supreme on his field of battle. What he has to do is to kill out those practices and tendencies in his soldiers which are subversive of discipline. Only he can do that.

His efforts are retarded by the ignorance, the lack of *morale,* the acquired characteristics of the component elements of his soldiery; by his own mistaken tactics in the past, by his lack of firmness in enforcing obedience to his will. They constitute together the two great obstacles in his path: the inertia in the individual soldiers; the rebellious and seditious elements in his minor subdivisions.

Confidence in himself; confidence in his ability to learn and apply the science of war; *action* from these two bases is the trinity that will make of the human being a Master of his army.

The longer we delay, the more we procrastinate and try to hire or bribe or coax some one else to do our work for us, the more our army becomes unmanageable. The more we listen to the clamor of the soldiery, the more we yield to their infractions of discipline, the harder will be our task. The more we shirk or shrink from study and effort, the greater the mountain of inertia to be overcome.

Many lives already we have had to die, that is, disband our army, without accomplishing the great task. Something we have learned, but the two great things we have not yet learned; *resolution*—confidence in our ability and purpose—and *work*—sustained effort to learn and to apply our teaching. To learn these two things demands *self*-discipline. Exactly as each general disciplines himself will he find his army amenable to discipline. For Nature, everywhere and inviolably, is an *ordre pour la merite.*

# ON THE LOOKOUT

## PHYSICIAN HEAL THYSELF—

"If the churches should attempt to inject the Sermon on the Mount into industry there's no knowing what might happen," remarks an editorial writer in *The Independent* of September 4th. "It might prove disconcerting to both the capitalists and unionists." Indeed it might. But would there not be even more confusion and apprehension if somebody or something should attempt to inject said Sermon *into the Churches themselves?* It is the old story over again of the beam and the mote, the old everyday effort of almost all of us to correct the faults of the other fellow while ignoring our own faults and failings. We can always tell our friend what his duty is and give him the best of advice, but our own self-righteousness does not permit us to see our own faults nor give us the common courage and honesty to set to work to correct them.

The spectacle of the Christian churches "investigating" industry and business and laying down ideas along which these matters should be conducted is absurd in its incongruity; the churchmen are so earnest and innocent—so childishly naive. Brotherly love and recognition should rule in industry, no doubt: has it ever ruled or does it now rule in the so-called "Christian" church? Charity should be the key-note of business, were the Sermon on the Mount to be followed: is charity the dominating impulse among the churches? Church teaching is one thing; church *practice* is quite another. The very basic faults of our present industrial system are the basic faults of the Christian church—and the church had them first and is in great measure responsible for present business and social conditions.

What is the Sermon on the Mount? Let us consider the *practice* of the Christian church, Catholic or Protestant, in the light of its teachings. To summarize: Blessed are the poor in spirit, the meek, the merciful, the pure in heart; the peace-makers—let the church examine itself in these directions. Love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you—let the church consider itself honestly in the spirit of this injunction. "Take heed that ye do not your alms before men, to be seen of them. . . But when thou doest alms, let not thy left hand know what thy right hand doeth"—what is the practice of the church? Pray not in the synagogues and in the corners of the streets . . . when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret . . . use not vain repetitions . . . after this manner pray ye . . . and but one prayer is given—how have the churches applied this item of the Sermon? "Lay not up for yourself treasures upon earth;" "No man can serve two masters;" "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on;" "Judge not, that ye be not judged;" "First cast out the beam from thine own eye;" "Whatsoever ye would that men should do to you, do ye even so to them;" "By their fruits ye shall know them."

Yes, that is the test after all—"by their fruits ye shall know them." The Christian churches can be judged by this Western "Christian" civilization: the ultimate in recorded history of cant, hypocrisy, selfishness, hatred, immorality and ignorance. And now they would attempt to make industry adopt the Sermon on the Mount! Physician, heal thyself!

## THE STORY OF "GARGOYLE"—

"Gargoyle," in September *Harper's,* by Edwina Stanton Babcock, is something of an allegory, with an occult motif of quite another order than that behind the usual "occult" tale of spiritualistic trend. A couple, of devoted love and common sympathies, who have lost by death a little lad of seven, and then taken possession of a new estate, find themselves deeply interested in a little deaf and dumb boy at the lodge. To others, he seems an idiot;

to them, "Gargoyle," as they name him, seems to hold "some wordless clue, some unconscious knowledge" as to the peopled ether unseen by them—which perhaps they too could understand, as they long to, "if," says the man, "we had 'undressed minds,' if we hadn't from earliest infancy been smeared all over with the plaster-of-Paris of 'normal thinking'." When the man dies, the woman feels that Gargoyle has the secret of heaven and earth; that through him she may find the way to reach her husband; that he may reach her. And so she bides her time, until famous surgeons have made of Gargoyle a new being with speech and hearing, to have him declare those secrets he holds for her. She finds that instead of gratitude for the education he has received, he wishes they had not taught him, that they had not educated him "backward." He says, "I have not really gained *knowledge* by being taught." "I have *known*, not guessed nor believed." But all his education has not enabled him to say what he knows—of the mysteries of life and death. And all her pleading—all her assurance of understanding—can not free his speech. She witnessed "this miracle of physical being chained by the limitations of one environment, while the soul of that being, claraudient, clairvoyant, held correspondence with another environment."

The story does not tell how she was driven back to her own heart where abides the knowledge of all secrets—secrets which will never be transmitted from mouth to ear, nor recorded by any pen—but the vital fact is made clear in the story that occult truth can not be revealed to minds occupied by prejudice, and preconception, or, as Gargoyle puts it, cursed by "mental restraint"—the effect of the superficial methods of modern education. The story of "Gargoyle" must be mildly analogous to that of those Great Teachers "who incarnate from age to age" to teach men—mayhap, in the language of a fighting and trading nation—the great truths of the Soul. But ever They give the great hope that if we go as They went, we shall know as They know, and that all knowledge is within our reach—enthroned in the Self of all creatures, seated in the heart.

## PARTIAL CLAIRVOYANCE—

The case of Edwin P. Fischer, who is said to have written from a distance to friends in New York City, warning them of a pending disaster, prior to the terrible bomb explosion in Wall Street, is merely an instance of a kind of psychic vision which is fairly common in America, and much more common among the older peoples—such as the Scotch, the Welsh and the Irish, for instance—where many are "gifted with second sight." Wide publicity was given to the Fischer letters, however, owing to the magnitude of the disaster and to the fact that the authorities were quite unable to locate the authors of the bomb outrage. Students of Theosophy have long since discovered that "thoughts are things;" that although unspoken or carried into the field of outward action, they can and do make themselves felt; and that this fact obtains regardless of the nature of the thoughts, whether they be high or low in character. Persons who are inclined to be passive, or "mediumistic," or "psychic," are open to influence by the aggregates of thoughts in space which are of that nature to which each has made himself susceptible, according to his own thought and action. The fact is, that every one of us attracts those classes of thoughts, and impulses to action, which are similar to those with which he has peopled his own currents in space. It is nothing more nor less than an application of the basic law of action and reaction—our own comes back to us. One might not actually "see" coming events, or "hear" them, but he might well *sense* them in some more or less vague way—or clearly, depending upon the force and integrity of the thoughts sent out, and most especially upon his own mental, moral and psychic condition at the time.

Prior to an outrage of the kind under discussion, there must have been a tremendous intensity of hatred and feeling among those responsible for it. Furthermore, the direction towards which this was sent must have been most clearly defined, or "located" as it were; just as definitely in the psychic

atmosphere as a great thunder storm is located in the physical atmosphere as it gathers about some point and accumulates force before actually bursting into action. With our physical vision all of us who are within its range can see the thunder storm coming and prepare for it, warning our friends who have not yet observed the signs of what threatens. Just in the same way, those unfortunates who are "psychic"—which is to say *abnormal*—can sense the gathering psychic storm which may culminate in physical, objective disaster, and warn their friends of it. The perception is, however, a partial one ordinarily, as to time, place and the character of the event. Again, the psychic storm quite likely may not be precipitated into the realm of the physical, so this class of psychics are like the people who are always getting out their umbrellas at the first sight of a cloud. It is partial clairvoyance, psychism of a low order, penetrating to only one or more of the many divisions of the lower astral plane. Those subject to it, having sensed with a modicum of accuracy some coming event upon a number of occasions, are apt thereafter to be always "expecting" and "prophesying," leaving undone through suspicion or fear many duties that ought to be performed instead of meeting each duty and event as it comes along, relying upon the great Law, and gaining the courage and endurance and strength of character that such reliance brings. Full true clairvoyance is quite a different thing. It is clear unruffled perception on any and all planes of consciousness, and the ability to relate one plane to another with no mistakes whatever. But even the Masters, with their power of direct perception in any direction, do not, when incarnated in bodies among men, seek to avoid the unpleasant or contact only the pleasant. They meet the Karma of that incarnation, whatever it may be, bravely and without complaint, however clearly They may see what suffering for Them such Karma may entail.

## ANOTHER CLAIRVOYANT "INVESTIGATED"—

A similar clairvoyance to the foregoing, so far as rationale is concerned, may be cited in a case under discussion in the *Annales des Sciences psychiques* (Paris). Professor de Vesme, considered "an able psychiatrist," is quite unable to account for the facts in the case. The clairvoyant, a Brazilian, is Count Hugo Baschieri, said to be a physician of considerable note. The Count predicted the assassination which preluded the Great War at almost exactly the hour when the murder took place—long before the news of the event reached Paris. "Tonight or tomorrow someone of great importance will be assassinated," stated the clairvoyant. And again, "At this very moment an event of the utmost gravity is happening at the Boulevard des Italiens." Other predictions which "came true" are also instanced as having been made by Count Baschieri. These are nothing more nor less than instances of clairvoyance of the same nature as that instanced in the preceding paragraph: a partial seeing into the lower "astral light," a sensing of the unprecipitated causes there already come to a head and awaiting the exact conditions for physical precipitation, and a registration more or less perfect on the physical brain of the seer of what has been perceived. Needless to say, Count Baschieri will not accept this explanation, for he is a spiritualist it is said, and thus is persuaded that the dire warnings he received were conveyed from the "next world." It is the old story over again of seeking the causes of the phenomena we experience *outside* ourselves, instead of inside. Neither the Count, nor the "psychiatrist" who discusses him—nor anyone else for that matter—will ever find a solution of cases like this one outside the nature and being of the clairvoyant himself. And Theosophy is the only religion-science-philosophy which supplies the rational, provable explanation and correlations of the nature of man.